

*On the Route between Soḥár and el-Bereymí in 'Omán, with a note on the Zañt, or gipsies in Arabia.—By Lieutenant-Colonel S. B. MILES.*

(With a map.)

Having arrived at Soḥár (صحار) on the 16th November, 1875, and visited the Governor Seyyid Bedr-bin-Seif Al Bú-Sa'ídí, I requested him to be good enough to arrange for my visit to el-Bereymí, and Sheikh Ráshid-bin-Hamd, with whom I was personally acquainted, and who is a man of considerable influence in el-Dháhireh (الظاهرة), having been at one time Governor of el-Bereymí, was selected to accompany me. I could, however, only promise myself a hasty visit, as my arrangement with Captain Clayton, Her Majesty's Ship *Rifleman*, who had kindly given me a passage, was to meet again at Soḥár on the 22nd. The Sheikh's preparations as regards camels, &c., were not completed until the next morning at 10 A. M., when we started with nine matchlocks of the Na'im and Moḳábil tribes, and reached about thirty miles by nightfall, encamping for the night at Sahílah, (سهيله) a village in the Wádí Jezze (وادي الجزي) belonging to the el-Kunúd. The road, after leaving the belt of palm groves and cultivation outside Soḥár, ran N. W. for an hour to 'Auhí, (عودى) a little patch of date groves and gardens irrigated by a *felej*, and then turned west over a stony, gradually rising plain, covered with thin acacia jungle and underwood towards the hills. The Wádí Jezze, which we came to soon after, is here neither broad nor deep, being but a few inches lower than the plain, and barely distinguishable from it, showing that no great torrent ever rushes down it, but that after rainfall, which in 'Omán is rarely heavy, the water that is not absorbed by cultivation is sucked in by the porous soil on the way. Another hour brings us to the site of an ancient ruined town, attested by heaps of fragments of black rock lying in squares and ovals, which mark the foundations of houses, and by parts of ruined walls and towers on adjoining hillocks, covering altogether a considerable extent of ground. From the appearance of the foundations, the houses must have been on a small scale and of rude construction. No vestige of any edifice of architectural pretensions remains. At the present day the locality is uninhabited, and a place of more dreary and complete desolation I have rarely seen. My companions could not tell me the name of the site, their only traditional knowledge was that it belonged to the Persians in the time of ignorance, and that it was destroyed by God on account of the refusal of the inhabitants to embrace the blessed truths of Islám.

A little further is a dried up *felej* leading from the hills, called Felej-el-Súḳ, (فليج السوق), and also ascribed to the Persians. At 2½ P. M., we

came in sight of Sehlát (سهلات), a village picturesquely situated on the top of a hill, and having at a distance a somewhat imposing appearance, though a closer view dispelled the illusion. It belongs to the Bení Gheith (بنى غيث), a petty Hinawí tribe, subordinate however to the Na'im. Here we rested for a short time while the camels were fed. The next village we come to an hour later is Mileyyeneh, (المليظة) and our road henceforth lies in the bed of Wádí Jezze as far as Hail, (حائل) for we have now reached the foot of the hill range and commence a more steep and winding ascent. Just below Mileyyeneh, where the Wádí narrows considerably, is an arched aqueduct, of solid masonry that supplies a village, called el-Ghorák (الغراق), belonging to the Bení Gheith. I could learn nothing precise about this aqueduct, which is evidently of very ancient construction, from the Sheikh, the tradition as usual being limited to the fact of its having been constructed by the Káfirs before Islám. Here we were overtaken by a heavy thunder-storm, which soon drenched us through and made the rocky path too slippery for the camels to venture out of a walk; the sight, however, was very grand from the picturesque scenery around us; the dark blue hills of the back ground, streaked by deepest black ravines and gorges, and with ridge upon ridge of lower hills in front being lighted up here and there by the rays of the sun, now near setting, glancing through a rent in the dark heavy masses of clouds above us and showing a strange contrast of light and shade. It was some time after dark when we reached the groves of the little village of Sahíleh, (سهيله) and here the Arabs having lost the path and nearly brought us to grief among the water channels and low walls of the plantations, we were fain to wait for a villager to light us with a torch to our camping ground. This place belongs to the el-Kunúd, and has two small towers for defence. The next day, starting soon after sunrise, we pushed on more rapidly and reached el-Bereymí at 7½ P. M. Travelling at first in a south-westerly direction, we pass after an hour an affluent on the right bank, called Wádí el-Súfán, (وادي السوفان) up which is a village of the same name, and then the Wádí Jezze, here forming a loop, we cross the 'Aḳabat Kú máshí (عقبه قماشى) to join it again. A few miles further S. S. W. brings us to Burj el-Shikeyrí, (برج الشكيري) just beyond which lies the village of Kán, (كان) memorable for a conflict between the Wahhábís and the Hádhrámí troops of Seyyid Sa'id-bin-Sulṭán some sixty years ago, in which the latter were signally defeated with great loss, and which paved the way for the onward progress of these fanatics to Shinás (شناس), where they again destroyed His Highness' forces. A cemetery of the slain in the bed of the Wádí near Kán attests the severity of the contest there. The tower of Shikeyrí is on a peak some 200 feet high on the right bank, and is joined to another tower below by a stone wall. It was built for the special purpose of barring the progress of the

Wahhábís. After another hour and a half we pass Wádí Wásit, up which lies a town of that name. Sheikh Ráshid was very anxious I should visit this place, as the Sheikh Suleimán-bin-Sa'id el-Shámisí was a great friend of his and a man of some importance. It lay, however, too much out of the road, and time was of consequence. The next place we reached was el-Khoweyrej, (الخويرج) a village of the same clan as Wásit, the Showámis, (شوامس) a sub-division of the Na'im, and having the protection of a fortlet and two towers. The cultivation here was extensive and very refreshing to the eye in contrast to the drear and arid rocks around. The fields were neatly arranged in terraces on the right bank, advantage being taken ingeniously of every available spot of ground capable of production. They were well kept and evidently received much attention, irrigation being carried on by means of channels leading from the copious stream above. Contiguous to this is Hail, another large village, the two forming the most considerable settlement I met with between Bereymí and Sohár. Hail has several towers, and on the opposite bank is el-Rabí, (الربي) a pinnacle rock about 200 feet high, on which is perched a tower surrounded by a low wall now crumbling away. The work is ascribed to the Persians, and the position is well chosen for the purpose for which it is said to have been constructed, namely, to serve as an outpost to protect the maritime plain from the inroads of the Bedouins. This outpost not improbably marks the limit of the grasp of the Persians in the age immediately preceding the introduction of Islám, when they are related to have held the sea-coast of 'Omán, the Arabs maintaining themselves in the highlands and interior. Two petty clans of the Na'im, the Rashídat and Hadídat occupy Hail, and are at enmity with their neighbours the Showámis of Khoweyrej and Wásit. As may readily be imagined, quarrels among such very close neighbours are very bitter, and they are said to ripen every four or five years into a free fight, which is not terminated without bloodshed. In such cases the people of Hail have the advantage of being able to cut off the water-supply of those below by damming up the stream, which is a very effective punishment, and is generally instrumental in bringing hostilities to a speedy termination. At Hail the Wádí Jezze is joined by its confluent, Wádí el-'Abeyleh, (العبيله) up which the road now leads. The course of Wádí Jezze above the junction is short, and lies W. S. W. towards Kábil and Seneyneh (سنينه). A few miles up it is a steep pass, marking, as my Sheikh informed me, the boundary of el-Dháhireh. We rested a little while at Hail, and then continued our route, soon reaching more open and level ground with woody ravines and scattered herbage. The highest point of this pass is called el-Nejd, where the aneroids showed an elevation of 1,860 feet, the peaks of the range on each side rising above us 1,000 feet or more. On descending the other side, we reached after an hour the Wádí 'Ain, which runs like all other water-

courses on the southern side of the range in a south-westerly direction until its waters are absorbed by the thirsty desert. We now continue W. N. W. over an unbroken plain sparsely studded with acacias direct on to Bereymí. On our right lies el-Mahdhah, (الـمـحـذـه) the habitation of the Bení Ka'b tribe, while to the S.W. the lofty isolated range of Jebel Hafít, (جبل حفيت) looming some 20 miles away, alone breaks the level expanse before us, and we stand on the border of that inhospitable sea of sand and waste that stretches without break or interruption for nearly 800 miles across the peninsula, and forms the greatest sand desert of Asia. The Bedouins of our party having remained behind at a watering place we had passed, we found we had been jogging on for some miles without them, and the Sheikh professed some apprehension lest we should encounter any of the 'Awámir Bedouins, who, he said, were constantly prowling about. It is customary in 'Omán, when moving from one part to another, to take a man or two as Khafír, or protector, from each of the more important tribes through whose country one has to pass. This applies not only to strangers, but also to any Arab passing through the territory of another tribe with whom his own are not in "saff" or league, when it is of course unnecessary. Sheikh Ráshid had not been able to procure an 'Ámirí at Sohár before starting, and hence his anxiety. We had another thunder-storm this evening, but not much rain. On arrival at Bereymí, I went to the house of Selím-bin-Moḥammed, whose father, the Chief Sheikh of the Na'ím tribe, resides at Dhank (ذنك). Our arrival was the signal for a general assembly of visitors, whom I soon tired of, and I therefore beat a retreat to another house outside, which was cleared for my reception.

Early the next morning, I set out to visit the fort, which at present is in the hands of Sheikh Ḥamd. I saw his house on the way, and as he was laid up with a dislocated shoulder from a fall off a camel, he sent to invite me in to take coffee. The house consists of two lofty rooms separated by an arch and with no furniture, but a carpet or two and an array of coffee pots; two or three damsels bundled out as I entered, but the fowls and goats that seemed to make up the complement of inmates, being less bashful, remained. The walls of the courtyard are loop-holed for musketry, and a rusty iron gun lies half-buried in the ground inside. It took some little time to get coffee ready for the assembly that had crowded into the house and filled both sides of the room, but when it was over, I took leave and continued my way to the fort. On reaching the gate, I received a salute of three guns, which put the ordnance *hors de combat* by dismounting them from their rickety carriages, and thus prevented any further expenditure of powder. I was then taken over the fort, and the objects of interest generally were pointed out to me with great readiness and evident pleasure by the Sheikh's nephew and his people. I was gratified by their civility, and

spent some time in looking over the place, the strength and importance of which in their eyes are by no means undervalued. The plain in which el-Bereymí stands being so level, the view from the upper towers is extensive and interesting, embracing as it does the whole of el-Jow, and enabling one to get a tolerably clear notion at a glance of the topography of the settlement. To the S. W., at a little distance off, lies Sedeyrí's house, erected many years ago by that Wahhábí Chief for his own residence. It was solidly built of stone, but was destroyed by Seyyid 'Azán in 1870, who disapproved of seeing so strong a fortified house so near the fort, and who required the stones of which it was built to repair and strengthen the latter. After leaving the fort, I spent some time in walking through the section of the settlement more particularly known as el-Bereymí. The dates had nearly all been gathered, and the fields were being just freshly sown for the spring harvest, except a few late fields of jowári, and the fruit season was over, so I did not see the place to full advantage, but the fields were neat and regular, and the orchards well cared for. Indeed, great attention is paid to horticulture throughout 'Omán, and at all the centres of population the 'Bostáns' are the great objects of interest. The houses in these settlements are seldom grouped together, but are scattered among the date groves; they are principally of mat and date leaf construction, and form perhaps the least obtrusive part of the landscape. A good proportion of the few mud houses was dilapidated and untenanted, and gave a general air of unsubstantiality to the place. The verdant appearance of this oasis, however, in which the tall and handsome foliage of the date is the predominant feature, is most attractive and refreshing to the eye of the traveller, and soon makes him oblivious of the drear and arid waste he has traversed to reach it, while the luxuriant vegetation, the sight and sound of running water, the almost entire absence of unproductive trees and plants, convey an impression of prosperity which is by no means borne out in reality. During the day several of the Sheikhs came to visit me at Sa'reh, (8,20) and as they were communicative, I was glad of the conversation. Among those who came was Sheikh 'Alí-bin-Seif of the Bení Ka'b, who lives at el-Mahdhah; he was loquacious and lively, and was very solicitous I should visit his tribe and settlement, but it was unfortunately not convenient to do so, and I was compelled to accept his invitation for another time. He told me he had been to el-Riádh, having been taken captive by the Wahhábis in his youth and carried thither in irons. He believed they were 24 days on the road from el-Bereymí to el-Ḥasa, as they travelled slowly, and there was plenty of water on the way. Not having had time to visit any of the Bení Yás settlements in the morning, a messenger arrived from them inviting me to do so, but I was obliged to decline, as it was already time for me to be taking my departure. At the suggestion of Sheikh Ráshid, I re-

requested Sheikh Selím to furnish us with an escort to the limits of el-Jow, but as he proposed to accompany me himself the first stage, I accepted his company with pleasure. It was not without strong remonstrances and pressing invitations to stay a day or two longer that we were permitted to make a start, but we succeeded in doing so about 3 P. M., and in presence of an admiring crowd of boys and Bedouins, we left el-Bereymí at a brisk trot by the same road that we had come; the Bedoos shouting and singing and racing their camels at full speed in high spirits and evident delight at being on the road again, and already oblivious of the fact that half an hour before they had been sulky and disgusted at being told to collect the camels for the journey. After some miles a peak to our left, named Katar, (قطر) was pointed out to me as having on the top the remains of a Persian settlement with trees, dwellings, &c., and said to have been occupied by them after their repulse at el-Bereymí. We passed Khaṭmet el-Shikla, (خطمة شكلة) a small village at 12 miles, and soon after observing a low reddish coloured hill some distance off very conspicuous among the other dark rocks, I told a man to bring me a specimen. Nearly the whole party started off, and returned with sufficient stones to fill a portmanteau. It was a red compact nummulitic limestone, and was the only block of the kind I noticed on the journey. It was just dark when we reached el-Khurús, (الخوروس) a deep cleft in the rocky bed of the Wádí 'Ain, which holds a perennial supply of rain water. The Arabs were anxious to push on to Hail, another 15 miles or so in the dark, but I objected; wood and water were sufficiently abundant, and we soon had a good fire under way and suppers cooking. I noticed the men obtained fire from a spark by rolling the tinder into a ball with dry Arab grass and swinging it round until it burst into flame. The dew to-night was very heavy, and my blanket was drenched by morning. The elevation of el-Khurús is 1,630.

20th.—Before starting I took leave of Sheikh Selím-bin-Mohammed, whose protection was no longer required, giving him a suitable present, and I may mention as an instance of the entire want of shamefacedness in the Arab in begging, that he came up to me quietly, after he had received his *douceur* from my *factotum*, to whisper a request for two dollars more. I insinuated he had already received what I thought was proper for him, on which he said, “Well, give me one, only one more dollar, and I will be satisfied.” This man’s father is Chief of one of the largest tribes in 'Omán, and he himself a man of much influence and consideration. We reached the Nejd two hours after leaving el-Khurús. The ground here, which for some extent is comparatively level, is well wooded with acacias, rhamnus, &c., and green with low brushwood and grass. It is visited in the season by the Na'im and Ka'b Arabs for pasturing their camels and goats. The mountain range we were crossing is, except in the valleys and water-courses,

where the *detritus* from the hills forms a little soil, remarkably arid and sterile, and is everywhere from Jebel Akhdhar to Ruús el-Jebál entirely unclothed with verdure, presenting one of the bleakest ranges it is possible to imagine. The large valleys contain a good deal of herbaceous, but very little ligneous vegetation. Among the trees and plants in the Wádí Jezze and in the plain beyond the range were noticed the rhamnus, screwpine, *samar* or acacia vera, acacia Arabia, two oleanders, calotropis G., castor-oil, and colocynth gourd, two or three euphorbias, the wild lavender, a rush much used for making mats called *rasad*; the *maranneh*, (مرنح) the narcotic plant noticed by Palgrave; the rose-scented *shirkeh*, and much coarse grass in tufts.

At Hail, which we reached in three hours from el-Khurús, and which is perhaps 35 or 40 miles from Bereymí, we halted for a short time for breakfast and to feed the camels, which were beginning to show symptoms of fatigue, for since the commencement of the journey we had been keeping up a jog-trot of from five to seven miles an hour, whenever the road rendered it at all practicable. Our dromedaries were all pretty good, and were as sleek and well-shaped in appearance as they were swift and easy in going. 'Omán camels are acknowledged the best in the world. The Sheríf of Mecca rides none other, and last year he received a present of six from Seyyid Turkí, which were sent by sea to Jedda. They fetch from \$100 to 150, if very superior, but the ordinary ones run from \$30 upwards. Depth of chest is considered one of their chief points. The Bedouins of 'Omán sometimes take their camels from el-Bereymí across Arabia to Nejd and el-Hejáz for sale. In 'Omán, Arabs ride behind the hump, the saddle being very small with a felt and sheepskin over it. The camel's nose is not pierced, but a headstall with a chain nose-band and a thick camel hair rope forms the bridle. In Yemen, they sit in front of the hump, resting the feet on the neck of the animal, the saddle having a high pommel to give support. On leaving Hail, we entered the political boundary of Soḥár, and proceeded down the Wádí Jezze by the side of running water, flowing at intervals as far as Mileyyeneh; owing to the alternate porosity and rockiness of the bed, the stream rushes along at one place for some distance, then suddenly disappears to re-appear again as suddenly further on. Kán and Shikeyrí, Sahílah and Mileyyeneh, are successively passed and left behind, until at nightfall we reached our halting place not far from Sehlát, where the road branched off to Jebel Gharábeh, a spot I was anxious to visit. During our march to-day we had been joined by two Sheikhs of the Na'ím tribe, who were taking two horses for sale to Soḥár. One of these, a chestnut mare, was a very casty, well-formed, and pretty animal, and from the price put on her the Sheikhs seemed to have a very exalted idea of her value. We passed on the road several small parties of donkeys and camels laden with

dried and salt-fish going up to el-Bereymí, where the consumption of these articles is very considerable. The elevation of this place was found to be 850. The road we have been travelling lies almost entirely along the smooth sandy bed of the Wádís or torrents, and presents no difficulties of any kind to communication. For the first 30 miles or so from Sohár the road winds up Wádí Jezze, and for 10 miles more its confluent Wádí 'Abíleh. We then cross the ridge of the chain, here very low and not exceeding 1,900 feet, while the peaks on each side reach about 3,000. On descending the other side, we find ourselves on the plain of el-Jow, which borders on the great desert. Though heavy in places, the road is quite practicable for guns, and I remember no place that would be likely to cause artillery more than an hour's detention. The mountain range that has been crossed is part of the chain leading from Rás Mosandim (راس مسندم) to Jebel Akhdhar, and divides the provinces of el-Dháhireh and el-Báṭineh. The hilly district between these two provinces is styled el-Ḥajar (الحجر) by the Arabs, but there is no general name for the range that connects Jebel Akhdhar with Ruús el-Jebál. The water-sheds towards Ruús el-Jebál lie east and west, while lower down towards Jebel Akhdhar, they lie N. E. and S. W. Running water was met with by me only in Wádí Jezze from Ḥail to Sehlát, and then never more than a few inches deep, but there is no scarcity of water anywhere. The inhabited spots are irrigated both by canals drawn from the stream, and by wells. The rocks met with were mostly sedimentary, the principal being a very dark limestone and an argillaceous slate, the latter lying in great angles. The bed of Wádí Jezze is cut through a breccia containing fragments of granite, green limestone, quartz, and a beautifully variegated sandstone, and the breccia or conglomerate is penetrated in some places by masses of slate or shale. The range is very peaked and sharp ridged, and here and there the strata were in waves, appearing as if the rock had been at some period subjected to pressure. Throughout the whole route, the aspect of the country is extremely barren and sterile, and, as might be expected, is unable to sustain much animal life. The only wild animals, I noticed, were a few ravine deer and foxes, and birds were everywhere extremely rare. On starting the following morning, we proceeded down the bank of Wádí el-'Aweyneh (وادی العوينه) of the el-Moḳábil, who occupy chiefly the upper part, where it is well wooded, and where running water is abundant. In an hour and a half we reached Jebel Gharábeh, (جبل غرابه) where, as I had already learnt from Sheikh Ráshid, who had been regaling me throughout the journey with the traditional lore of 'Omán, were situated the ruins of the citadel of 'Omán, the pristine name of Sohár, at one time the capital of the whole country. I determined here to take the opportunity of exploring these interesting and ancient ruins, which are probably not paralleled in 'Omán, and accordingly made a short halt for the

purpose. The hill is not high, perhaps 250 or 300 feet, but it is very steep and inaccessible, and there being no semblance of a road, I was glad to accept the assistance of the Bedouins, who are as agile as cats and clamber about the most difficult places with ease. Around the summit, which is irregular, are traceable the ruins of these fortifications extending perhaps for half a mile. The wall still stands in places, from two to six feet high, and it is possible to trace the outline of part of the buildings at the highest point, though the greater part are an undistinguishable heap of ruins. Along the line of fortification at intervals were small circular towers, several of which are still conspicuous. The thickness of the walls was uniformly about three feet, and they are constructed entirely of rough fragments of the rock of which the upper part of the hill is composed, *viz.*, a white oolitic limestone, cemented with clay, and I could detect only three places in which mortar had been used at all. These were an arch in the wall, the curbstones in the path that led down the hill and the water cisterns. One of these cisterns, of which there are two, is quite at the summit, and is in shape an oblong, constructed of round pebbles cemented and plastered with mortar. The other is oval-shaped and of similar construction. It is lower down the hill. Both these tanks are small and shallow, and in such good condition, that, if cleaned out, they might still be serviceable. There are no signs of wells having been sunk that I could see; indeed, the quality of the rock precludes the idea of such an experiment. Somewhat below the highest point is a low arch in the wall, built of selected stones cemented together, and was not probably that of the gateway, as it is just over the road. There is one other arch in a tower still lower down, but it is made with long slabs placed together uncemented. Only a few yards of the roadway are traceable near the top, the rest is entirely obliterated, but it probably wound round the greater part of the hill. It was very narrow, and is faced at the edge with curbstones. It was at the extreme summit where the outline is best preserved, that the residence of the Chief or Governor probably stood, but to judge from the heap of stones *in situ*, the building was apparently of no great extent; perhaps a small stone house for the Chief and rude shelter for the garrison were all that was needed. From its position and strength, however, the importance of the castle is sufficiently apparent, and it was doubtless considered quite impregnable in those days of slings and bows, while it of course commanded the whole plain of Soḥár from hence to the sea.

According to the tradition of the Arabs, as related to me by Sheikh Ráshid and confirmed by Seyyid Turkí and others, the castle at Jebel Gharábeh, as well as the city of 'Omán, were founded by Julandá-bin-Karkar, (جلندا بن كركر) under whom the city covered a great part of the maritime plain lying between Jebel Gharábeh and the sea; but there is no doubt that

both the ruins of el-Gharábeh and the city are much anterior to the time of the Julandaïtes. Another legend related to me was of the daughter of Julandá, whose hand became diseased and withered, while the physicians were unable to apply any remedy. She remained thus for a long time, and at last decided to try the benefit of the sea air and bathing, after experiencing which for a short time she entirely recovered. The above tradition, it may be remarked, deriving the Julandaïtes from the 'Amálekite Bení Karkar is opposed to the more generally received account, according to which they descend from the el-Azd of 'Omán. The 'Amáleka properly derive from the Ishmaelite or Nejdean stock, as does also Soḥár, the brother of Tasm and Jadis and the Eponymus of the ancient town. The Julandaïtes were a powerful dynasty in 'Omán, and for some time previous to the second advent of the Persians before Islám held dominion over el-Baḥrein and the whole of the Persian Gulf. According to Ross' Annals of 'Omán, the Persians at the time of the introduction of Islám had possession of the sea-coast of 'Omán, while the Arabs had the interior. Moḥammed sent messengers to the two sons of Julandá, who then ruled in 'Omán, and these messengers alighted at Damsetjerd near Soḥár, a fortified place built by the Persians. Julandá's sons, 'Abd and Jeifar, and the Arabs agreed to accept Islám, but the Persians, refusing, were attacked in Damsetjerd by Jeifar and compelled to quit 'Omán. This Damsetjerd I am inclined to identify with the ruins at Felej el-Súk described above, and this is indicated, I think, both by their position and the Arab tradition attaching to the spot. The extreme antiquity of Soḥár as one of the principal emporiums of 'Omán is shown by its identification with the ancient city of 'Omán, the capital of the country, which depends not alone on Arab tradition and authority, but is accepted by European writers, who see in Soḥár the Omana or Omna of Pliny and Ptolemy.

The exact period, however, at which the town changed its name is a question more difficult of solution, and regarding which history and tradition afford no clue. The ancient history of Soḥár is very obscure, as, though frequent references to it may be found in all ages, no good description or account of it exists that I am aware of. A short notice, however, by Ibn Mojáwir is worth quoting. He says:—"Soḥár had 12,000 houses, and every *nákhodá* dwelt in a separate house, and the people used to draw their drinking water from the aqueduct. Some one told me there were 192 steel-yards for the weighing of merchandize between vendors and purchasers. The town was built of bricks, mortar, and teak-wood, and it became ruined, and the *jinn* haunted the castles around. Abú Bekr el-Bisrí informed me that the country belonged first to the kings of Kermán of the Seljúk dynasty, then it was ruled by the el-Ghozz, and afterwards it became deserted and was destroyed by the Arabs." Some cultivated spots

are still to be seen near Jebel Gharábeh, but the only outward and visible sign of its former greatness remaining is the aqueduct Felej el-Mo'taridh (فلج المعترض).

This work, which is of good stone masonry, leads along the surface of the ground, with a gentle declivity from the Wádí Jezze in the vicinity of Húreh Bargheh, (حررة برغه) or Soḥár Peak as we call it, to the shore, a distance in a straight line of 14 or 15 miles, and is still distinctly traceable for the greater part of the way, disappearing at the outskirts of the present town. I noticed by the side of it more than one small cistern of exactly the same pattern and construction as those on Jebel Gharábeh. The modern town of Soḥár has for some years been in a gradually declining state. It has been described in the bright pages of Palgrave, but has still further decayed since his visit. In Soḥár proper, which lies between Rás Sellán (راس صلان) and the village of Soweḥereh, (سويحرة), the population is now only about 4000, including 400 Persians, a dozen Jews, who have been gradually decreasing in numbers year by year, and half-a-dozen banians; the bulk of the inhabitants here as also along the coast from Soḥár to Majis being of Persian and Belúch descent. The citadel, in which the Governor Seyyid Bedr resides, is a lofty, square, plain building, with a strong entrance and well defended by a moat; next to Soḥár Peak it is the most conspicuous object seen from seawards. From the roof an excellent view is obtained of the surrounding country, and a lovely landscape it is, the sea-shore being fringed with a belt of stately palm gardens and cultivation about three miles broad, while behind, the plain rises gradually, until broken up by the lower spurs of the lofty, dark, serrated range in the back-ground. In the second story of this house is the tomb of Seyyid Thoweyní-bin-Seyyid, but the room in which it stands has been bricked up since my last visit. It is remarkable that of the number believed to have been associated directly or indirectly with Seyyid Selím in his parricidal act, some nine persons, only two are alive, the rest having all, with one exception, met violent deaths. The town wall is very dilapidated, especially the front towards the sea, and is now fast crumbling down, and there are no towers or bastions to it, but the moat is still kept clear on the land side. The circuit of the wall is about a mile, but a very small extent of the area inside is covered with houses, the rest of the ground being bare or occupied with date and other fruit trees. The market contains about forty shops, and is good and well filled, the fish market particularly; the fisheries on the Báṭinah coast being abundant almost to a miracle. The custom duties are 5 per cent., and the farm this year has been sold to a Persian for \$175 per month; but this is no gauge for the amount of imports, as foreign goods are obtained from Muscat, where they have already paid duty, and are consequently free from assessment here. Trade is said to be decreasing annually, and to be transferring itself to

Shargah, which is almost as easy of access to the principal customers as Soḥár, the Arabs of el-Dháhireh and el-Jow, and where goods are cheaper, being imported thither direct from Bombay, and thus saving Muscat dues and re-shipment. Soḥár has no harbour, nor even the slightest shelter for native craft, and is dependent entirely on its position in being able to tap the trade of Upper el-Dháhireh and el-Jow for existence, and should this source of prosperity be in part drawn off by rival ports, it must sink in time to the level of other towns in the Báṭinah. El-Jow, in which el-Bereymí lies, is the smallest of the six provinces of 'Omán, and is situate between el-Dháhireh and the Shemál. It is bounded on the south by Jebel Ḥafít, on the east by Khatmet el-Shikla and el-Maḥdheh, on the north by el-Shemál, and to the west by the desert. El-Jow is inhabited by several tribes, both Gháfirí and Ḥinawí; the former having been in the ascendant since the accession of Seyyid Turkí. The most powerful and the predominant Gháfirí tribe at present is the Na'ím, which is divided into two distinct and about equal sections, each having numerous subdivisions, and numbers on the whole some 20,000 souls. They occupy el-Bereymí Proper and Su'areh, (صعرة) and their possession of the fort enables them to overawe the whole of the settlement. Since the time of Seyyid 'Azán, they have been practically uninterfered with by the Muscat Government, but of course own allegiance to the present Sultán. The Na'ím are at feud with the Bení Yás, who occupy part of el-Bereymí, and their hostility is interrupted only by occasional truces; collisions frequently occurring between them. Of the two sections of the Na'ím one inhabits more particularly el-Jow and Bereymí, the other el-Dháhireh. They are of the more orthodox or Sunní persuasion, unlike the generality of 'Ománís who are Ibádhiya. The Chief Sheikh of the tribe is Moḥammed-bin-'Alí-bin-Ḥamúd, who lives at Dhank, his representative at el-Bereymí being his son Selím. The principal Ḥinawí tribe at el-Bereymí is the Bení Yás, who formerly gained so much notoriety by their piratical exploits. The Chief of this tribe is Sheikh Zaid-bin-Khalífah, a man of strong character, and perhaps the sole individual in these parts possessing any real personal power and authority. He resides at Abúthabí, and there are four smaller Sheikhs subordinate to him residing at el-Bereymí. This tribe takes the lead on the Ḥinawí side in all dissensions between the Ḥinawís and Gháfirís at el-Bereymí, and during Seyyid 'Azán's reign held the predominant position here. The Beni Yás occupy the villages of Jemí, Kaṭáreh, Heylí, (هيلي القطارة الجيمي) and the Wadí Mes'údí (وادي المسعودي) at el-Bereymí, and are said to have formerly out-numbered the Na'ím, but this state of affairs has become reversed of late. The Gháfirí tribe next in importance to the Na'ím, is the Bení Ka'b, which numbers some 15,000 souls, and occupies the district of el-Maḥdheh, which includes the mountain range and val-

leys between Wádí el-Jezze and Wádí Hatta. There are about 20 villages in this district, the principal of which is el-Maḥdheh, where the Sheikh 'Alí-bin-Seif resides. They are all irrigated by conduits drawn from the hills, and as the soil is the same, Maḥdheh produces the same kinds and quality of grains and fruits as el-Bereymí. There is no direct pass through the range from el-Maḥdheh to Soḥár between Hatta and el-Jezze. Other Gháfirí tribes are the Bení Kattab (بنى كذب) and el-Darámikeh (الدرامكة); and Hīnawí tribes are the Dhowáhir, (الظواهر) which occupies el-'Ain, el-Dáúdí, el-Kharais, el-Mareyjib, Sa'neh and Mo'taridh, (الخريس الداودي العيين), and rank next in power to the Bení Yás and the 'Awámir. This last is a very large nomadic tribe, widely scattered over 'Omán, but occupying chiefly the desert outskirts from Kooria Mooría Bay to the Sabkha, (صبخه) and roaming about with their flocks and herds in a state of semi-savagedom. The 'Awámir are genuine Bedouins, and no wilder or more predatory race exists, I believe, in Arabia. One of their clans, the 'Affár, (عفار) are popularly supposed to feed upon the bodies of animals that have died naturally, but this is denied by the tribe who, however, admit that they are not unfrequently reduced to devouring their skin clothing. A large portion of this tribe has settled down, particularly in the province of 'Omán, where they occupy a district of twelve villages called the 'Buldán el-'Awámir' and follow agricultural pursuits. The wandering 'Awámir do not even respect the members of other clans of their own tribe unless they are acquainted with them, but plunder indiscriminately all they meet. In August 1874, a party of this tribe arrived at Muscat from the neighbourhood of Wádí Rekot in Kooria Mooría Bay to assist His Highness Seyyid Turkí in an expedition he was engaged on, and returned afterwards, as they had come, by land. They professed to have no difficulty in making their way over the great desert.

El-Bereymí is the appellation usually applied to a collection of seven villages or settlements, of which the one, specially bearing that name, is the largest and most important. The others are Su'areh to the N., Jemí, Kaṭáreh and Heylí to the N. W., and 'Ain and Mo'taridh to the S. E.; and the population of the whole may be estimated at 12,000 to 15,000. From the outside the appearance of these settlements is very pretty and refreshing, the date palms and orchards forming a green-setting to the low palm leaf huts, which are scattered throughout, and which just peep through the foliage. They have a striking similarity to the "ábádís" or settlements in Mekrán. The general condition of the people is low, and there is a noticeable equality of property throughout, but this is owing probably more to the want of good government and the chronic state of warfare and insecurity they live in, than to the natural disadvantages of the land. Agriculture is in rather a mediocre state as regards cereals and vegetables, the principal object of culture being of

course the date. They are not dependent on the annual rainfall which is small, but are able to irrigate with certainty by means of their valuable aqueducts drawn from the hill range as well as from wells, water being abundant and at no great depth. Each settlement has at least one of these canals, that of el-Bereymí Proper being brought from a perennial spring in the hills distant about twenty miles. The water in this canal was quite warm to the touch, but I forget what they told me about the source. The grains grown are wheat, jowari, maize, barley, and bajri, the spring crops being wheat, the autumn, jowari, and bajri. This is sometimes succeeded by a crop of beans or pulse, but the latter are never sown intermingled with cereals. The stubble is always ploughed in and never burnt, and the only other manure used is cattle dung. The vegetables grown are sweet potatoes, radishes, cucumbers, egg-plants, onions, and pumpkins. Tobacco, cotton, red and white, and lucerne are also grown, the last for the use of cattle. Eight or nine crops of this are obtained in the year, showing the quality of the soil, which is fertile but thin. But more care and attention are bestowed on the fruits than on anything else, and they consequently arrive at considerable excellence. All the best kinds of dates are cultivated, *fard*, *maseybili*, *khalas*, &c., though they are not considered equal to the same varieties in Bedíeh (بدیه) and Semáil (سمایل). The other fruits are peaches, mangoes, custard-apples, limes, sweet-limes, oranges, mulberries, pomegranates, melons, guavas, figs, and grapes. There are only a very few horses at el-Bereymí belonging to the Sheikhs; cattle too are scarce; camels are abundant and cheap; and asses are used extensively for burden and riding. The food of the people is chiefly dates and coarse bread or rice, varied by salt-fish, camels' and goats' flesh. Milk is abundant, and a hard sort of cream cheese is made, the juice of an euphorbia being sometimes used instead of rennet for coagulating the milk. On the sea-coast the intestines of fish are often used for this purpose. There being no banians or other regular traders, there is no general bazar at Bereymí, but every afternoon a market is held where the Bedouins assemble with their produce and animals for sale or barter with those who can supply their wants. Money is little used on such occasions where cloth, articles of food, camels, donkeys, goats, and all the miscellaneous articles of an Arab household, are exchanged. The most trifling things change hands, and the scene is, as may be imagined, a lively and picturesque one. The ladies here, I observed, did not wear the tinselled mask seen in Muscat, but covered their heads with a black cloth veil, which is still more unbecoming. I must not omit that like their European sisters they wore high-heeled shoes. Their occupations, besides household affairs, are spinning, mat-weaving, felt-making, and tending goats and kine.

El-Bereymí formerly possessed two forts, only one of which is now

standing, the other has been demolished, and lies a heap of ruins. Both are said to have been built by the Showámis, a strong clan of the Na'ím occupying chiefly the Wádí Jezze, but the fort still standing was improved and strengthened by the Wahhábis during their occupation. It consists of four towers joined by curtains and surrounded by a deep ditch. It is of square form, built entirely of mud or unburnt bricks, and carries eight guns of sizes. The breadth of the ditch is about 25 feet, and both scarp and counterscarp are quite steep and faced with brick work. The rampart is eight feet high and two thick, and there is an open space of 20 paces between it and the towers. These towers rise perhaps 40 feet, the curtain somewhat less than half way up, and each side of the square formed by them is about one hundred and fifty feet. The gate is the weakest part of the structure, there being only a single small wooden door standing half way across the ditch, which is here bridged with the trunks of two date trees. Inside the fort is a residence for the Sheikh with accommodation for the men, and some godowns. Water is abundantly provided by two wells, which would yield sufficient for a large garrison. I tasted the water of one, and it was perfectly sweet and good. Near the outer gate is a brass 24-pounder, mounted as a field-piece, having the name of Seyyid-bin-Sultán, A. H. 1258 in Arabic, and the English date 1842. It is one of a batch of 20 that Seyyid Sa'íd procured from America at that time for his corvette the *Sultan*. This gun was brought from Soḥár by Seyyid 'Azán, in 1870, in his expedition against Bereymí, and was used against the fort it now defends. With unusual energy and forethought for an Arab, Seyyid 'Azán brought spare carriage wheels, harness, and tents, all of which are carefully stored up in a godown. The harness did not look as if it had ever been used, and they told me the gun had been dragged thither entirely by manual labour. The fort is fairly well situated, and stands out on the plain, but on the N. W. side the houses and cultivation encroach somewhat close upon it, and on the other side lie the ruins of Sedeyrí's fort at no great distance, which would afford capital shelter for an enemy. Both as regards strength and position it is the most important fort in this part of 'Omán, and is generally regarded as the key of the country towards the west. Its reduction, therefore, would be considered necessary by any force approaching from that side.

I endeavoured to gather information respecting the route between 'Omán and Nejd, but the accounts were somewhat discrepant. According to some the first district beyond el-Jow is Beinúneh, in which is el-'Ánkeh, a hamlet of the Bení Kattab, with a small date grove, the Sheikh of which is Sa'íd-bin-Aweydimí. Next to Beinúneh lies el-Dhafreh, inhabited chiefly by the Menásír, and where there is a watered grassy vale called Da'fis, visited in season for pasture by the Menásír, 'Awámir, Bení Yás, Bení Kattab, el-Mizaniyeh, and el-Ghafaleh nomads. Further on between el-Dhafreh,

Ḳaṭar, and el-Ḥasa is the district of el-Ja'fūr. Through these districts lies the route from el-Bereymi to el-Ḥasa, from whence the road continues to el-Riádh. There is no tract that can be followed, as the sand is blown about by the wind, but there appear to be two general routes, one of which is used more in winter, the other in summer; the first is straighter and shorter, the other passes near the sea, is more winding, and after leaving the Sabkheh turns north for three days. The journey is not considered dangerous or difficult, as water is found in a great many places, though usually very brackish, and they seldom have to carry a supply for more than two days. Caravans very rarely make the journey, and travel only at night, taking about thirty days from el-Ḥasa to el-Bereymi. Troops as a rule travel by day only, their pace being a gentle amble, and they cover the distance in twenty to twenty-five days. A ḳásid takes ten days. The Menásir and Bení Yás chiefly hold possession of the eastern part of the route, the Al Morra of the western. No hills are met on the way, and the only Wádís are el-Sabkheh and el-Sohba. I give in a tabular form the halting stations of the two routes, but as already observed, water is procurable in many other places. The Sabkheh, or Sabkheh Mattí, as it is sometimes termed, is a marshy tract or Wadí about forty miles in breadth, commencing from the vicinity of Wadí Jabrín and entering the Persian Gulf between Long.  $51^{\circ} 50'$  and  $52^{\circ} 20'$ , lat.  $24^{\circ}$ . In some parts it is a treacherous morass, only to be crossed at the beaten tracks, and it is said that should the camel miss the path, he becomes engulfed in the mud. The Sabkheh, according to the concurrent testimony of all the Sheikhs and best informed persons I have spoken to on the subject, both in el-Jow and Muscat, including His Highness Seyyid Turkí, is the boundary line between Nejd and 'Omán, and has been so considered from time immemorial. The water-shed of el-Aarid and Yemámeh appears to lie S. E., the Wadí Ḥanífeh and all other Wádís converging towards el-Randha, where they unite in the Wadí el-Sohba, which falls into the Persian Gulf just above the Sabkheh Mattí, probably at Khor el-Dhoan. The Bedouins in the great desert rear great numbers of camels, the sale of which constitutes their chief support. The Al Morra and 'Awámir are said to traverse it extensively, as it is not entirely destitute of water, which can be obtained of brackish quality in places by digging. Palms and other large trees are not met with, but dwarf acacias and herbaceous vegetation, suitable for camel fodder, are sufficiently abundant. Besides two species of gazelle and the oryx, numerous ostriches inhabit the more northern and western portions, and are hunted for the sake of their feathers, which eventually find their way to Mecca, there being no sale for them in 'Omán. There is said to be a route running direct S. E. from Nejd to Mahra that takes twenty-five days. Water is procured every three or four days, and is carried on in skins, the

Bedouins finding their way without difficulty ; a light camel-load of dates and flour enabling them to traverse a long distance. In 1870, Sa'úd-bin-Jelowí came straight across the great desert from Nejrán to Abúthabí in fifty-six days, travelling leisurely, but for the last fifteen days he and his followers were greatly pressed for food, their store having become exhausted. His purpose was to meet Seyyid 'Azán, which he did at Burka, and then accompanied him in his expedition against el-Bereymí.

South of Yemámeh and three days from el-Ḥasa lies the fertile and well-watered valley of Jabrín, whose groves of date palms are said to extend for several miles. It is situate entirely in the desert, and does not form part of Nejd. It was formerly a large and flourishing settlement, but it subsequently became so malarious and unhealthy, that the inhabitants were driven away, and it is now almost entirely destitute of permanent residents. The Arabs claim an antiquity of 800 years for it, but it has long since fallen to ruin, though I believe the fort and some of the walls of the houses are still standing. It is also said that after heavy floods gold coins are sometimes picked up by the Bedouins. The dates belong to the Ál Morra and Dowásir tribes, who visit Jabrín in the summer to collect the harvest, which is carried for sale to Nejd and el-Ḥasa. It is also extensively resorted to by the neighbouring nomads with their flocks and herds for the sake of the luxuriant pasturage.

In el-Bereymí I found a small colony of Arab gipsies, Zañ (زنا) or Zañút, as the Arabs call them, settled and I have since had further opportunity of observing these people. In his 'Alte Geographie Arabiens' Dr. Sprenger has identified the Zañ with the Jats of India, and though, as he shows, they have been in Arabia upwards of 1,000 years, they are at once distinguishable from the Arabs as a distinct race. They are taller in person and more swarthy, and they have that cunning and shifty look stamped on their physiognomy so observable in the gipsies of Europe. The Zañ are spread over Central and Eastern Arabia from Muscat to Mesopotamia, and are very numerous in 'Omán. Everywhere they maintain themselves as a separate class and do not intermix by marriage with strangers. It occurs sometimes, I believe, that an Arab takes a Zañiya to wife, but no pure Arab girl would be given to a Zañ, though daughters of Arabs by slave mothers may occasionally be obtained by them. It is probable, too, that the race is continued to some extent by adoption as well as procreation, as they do not seem to be a prolific people. In 'Omán, besides those who have been permanently settled in the country, are to be found many who come across from Persia and Belúchistán in search of employment or to visit their kinsfolk, but their stay is seldom prolonged. The Arab Zañ are divided into numerous clans or families, for which they have adopted Arab nomenclature, such as Wilâd Maṭlab (ولاد مطلب), Wilâd Kābâl (ولاد قبائل), Wilâd Shaghraf (ولاد شغراف)

(شغرف), Musandé (مسندی), Harímal (حريمال), Haik (حيك), 'Ashorí (عشرى), &c., and each of which is in a state of clientship to some powerful Arab tribe, generally that of course with which it has most trading connections. The Zañ all profess the Musalmán religion, but no doubt they retain many of their own customs and usages. The levirate law obtains among them, but should there be no brother, the nearest male relative can take the widow to wife. They are looked down upon by the Arabs as an inferior race, but they are valued for the useful services they perform; and as their persons and property are always respected, they usually go about unarmed. In Nejd, I hear, the Zañ women are considered to be very handsome and dance publicly for money, but they are reputed to be chaste and moral; they are a necessary ingredient at private festivities, as they set off the assembly by their beauty and the party is not thought complete without them; they are consequently also more sought after by the Arabs there as wives. In 'Omán the case is different. The 'Omání women are more highly endowed by nature than their Nejd sisters, and the Zañ are not thought so favourably of by comparison. They appear to lead a semi-nomadic life, and move about from village to village with their families and chattels, working as occasion requires, but a few families may be found permanently established in most of the large towns and settlements. Their little mat hovels are the smallest and wretchedest human tenements I have ever seen, being merely a couple of mats arranged round three or four sticks tied together at the top, and the whole concern not usually exceeding 4 or 5 feet in height. They are accomplished handicraftsmen, being farriers, smiths, tinkers, carpenters, weavers, and barbers. They manufacture also guns and matchlocks; indeed most of the trades and manufactures seem to be in their hands, and they are to the natives of the interior what the Banians and other Indians are at the sea-port towns.

The Arabs assert that the Zañ speak among themselves in a dialect unintelligible to strangers, and they call this 'Rattíní' or 'Fársí'; but it is my belief that the original tongue of the Zañ has become almost entirely obliterated through long and intimate intercourse with the Arabs, and that what they speak among themselves is a jargon or gibberish of their own particular manufacture, composed of a corrupted Arabic mixed with the few Jat words they have retained. To effect this they have invented a simple and ingenious system by which they are able to transmute any word required into their own jargon without the slightest hesitation. The plan is to prefix the letter *m* and to suffix an additional syllable *eeke*, while lengthening the first or second syllable of the word itself. Thus Bard (cold) becomes Mbardeek; Kamar (moon), Mķâmareek; Ghol (غول snake), Mgholeek. I subjoin a few words that appear to be of their own vocabulary, as specimens:—Father—Bweieeke; Mother—Mahiktee; Brother—

Mânas ; Son—Kashkâshee ; Man—Fseyil ; Woman—Fseyileh ; Slave—Daugeh ; Head—Kerrâ ; Body—Kerrâsh ; Bread—Kshayim ; Rice—Fidâmah ; Knife—Jerrâha ; Water—Tsamme ; Donkey—Gyadoor ; Go—Batûs ; Child—Towâtneek.

The Arabs do not of course trouble themselves with speculations as to the origin of this people, but have a traditionary belief that they immigrated to Arabia from Persia at some remote period. I may remark, in conclusion, that resemblance between the Zatt and the Gipsies of Europe in character, appearance, habits, and profession (I have no means of comparing the languages) is so striking and complete, that the hypothesis of their identity of origin must be regarded as, at least, highly probable.

*A Route from el-Bereymí to el-Ḥasa.*

Names of places.		
El-Dhafreh	.. ..	الظفرة
Khotem	.. ..	ختم
El-Serádih	.. ..	السراديح
Bedú el-Moṭowwa'	.. ..	بدو المطوع
Beinúnah	.. ..	بيذونه
Bedú Jerash	.. ..	بدو جرش
Sabkkeh Maṭṭí	.. ..	صبخة مطي
El-Sala'	.. ..	السلع
Salwah	.. ..	سلاوة
El-Ghodha	.. ..	الغضي
El-Sakik	.. ..	الساكك
El-Ḥemrúr	.. ..	الحمورور
El-Ṭaraf	.. ..	الطرف
El-Ḥasa	.. ..	الحصه

From El-Ḥasa, *i. e.*, Ḥefúf, the usual road to Nejd is followed.

*Another Route from el-Bereymí to el-Ḥasa.*

Names of places.		Quality of water.	REMARKS.
El-Johar ..	البحر	Wells of good water ..	Acacia jungle, but no cultivation. Belongs to el-Dhowáhir tribe. Half a day from Bereymí.
El-'Ankah ..	العانكة	Good, from shallow pits..	Date trees and cultivation. Hamlet of the Bení Kattab.
El-'Aweyneh..	العوينه	Plentiful, but brackish ; wells very deep.	Acacias and camel fodder. Two days from the sea.
Bedú Showeybí ..	بدو شويبي	Brackish ; wells deep ..	Barren country with scrub. Limit of Beinúnah.
Da'fis ..	دعفس	Brackish ; wells deep ..	Low ground with acacias, scrub, and grass. Visited in rains for pasturage by el-Manásír, Bení Yás, Bení Kattab, El-'Awámír, Mizárieh, and el-Ghafaleh nomads. Two days from the sea.
Bír el-Motowwa' ..	بير المطوع	Sweet ; wells very deep..	Acacia jungle. This place is so-called from one Mohamed el-Motowwa', a noted character, having been slain here. His son Ḥamd is now one of the most noted freebooters in 'Omán, and a constant terror to the Bátinah.
Ghadír el-Lál ..	غديو اللال	Sweet ; but wells deep ..	Scanty scrub. The Sabkha lies between this and Bír el-Motowwa'. Road level, but winding among sand hills.
El-Sala' ..	السلع	Springs of sweet water on surface.	Acacia jungle. Belongs to el-Menásír. Half a day from the sea. Limit of el-Dhafreh.
'Aklet el-Nakhlet ..	عقلة النخلة	Sweet, near surface ..	Among sand-hills. Belongs to el-Menásír and Al Morra.
El-Sakik ..	السكي	Sweet, from springs ..	Woody. Lies a little S. W. of el-Ḥatar.
Salwah ..	سلوة	Sweet.	
Ba'íj ..	بعيج	Sweet ; wells five fathoms deep.	
Bajásh ..	بجاش	Sweet.	
El-Mená'iet ..	المناعة	Sweet.	